BABALAWO OBANIFA

Impacting knowledge to the world about ifa and orisha, knowledge of African herbal remedies, dreams interpretation. A reliable link to initiation into ifa and any orisha in yoruba spirituality,

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Thursday, October 3, 2019

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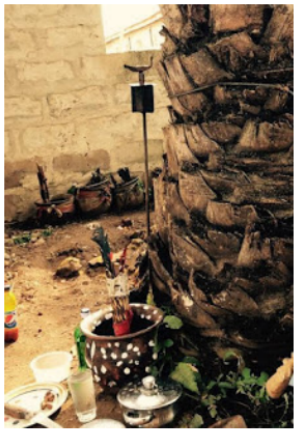

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In this current work **Babalawo Obanifa** will document practical step by step involve that a practicing Babalawo or any Orisa devotee In African spirituality can use to consecrate Aawe Egbe (Egbe Spiritual pot) or venerate the already consecrated Egbe(Astral /heavenly mate element) on timely basis. The documentation here are practical and are for actual spiritual practice. The essence of this documentation is to prevent loss or extinction of genuine knowledge of this preparation. The author of this work (Babalawo Obanifa) is a practicing diviner and an authoritative leading Ifa and Orisa theologian so every knowledge document in this work can be rely on by practicing Babalawo ,Ifa and Orisa devote of this generation and the future whenever they want to consecrate Egbe or venerate Egbe Orun (Astra mates/ Or heavenly mates for theiself or their prospective client in need of such. It is complete Knowledge nothing is removed. The following item must be ready.

Make sure you have all the materials you need before starting the ceremony:
Awo tasa mefa (six clay dishes)
Fitila kan (one clay lamp)
Igi ireke kan (one clay lamp)
Ogede omini pupa(a ripe banana /Musa serpentum)
Aadun (friend corn grind to powder and mix with red palm oil)
Agbon meta(three coconut fruit)
Obi ifin oloju merin(white color kola nut with four lobes)
Obipa Oloju merin (brownish/red color kolanut with four lobes)
Ataare (alligator pepper /aframomum melegueta)
Orogbo (bitter kola/Garcina kola)
Igo otin kan (one bottle of gin)
Eni ore (one Ore mat)
Igba meji
Oyin igan (natural honey)
Efun
Osun(cam wood)

Contact

Eku eda meji (two eda rat)
Eja aro meji(two cat fish)
Konko meji(two frog)
Opa aso funfun mewa (10 yard of white clothe)
Adalu/ewe funfun ti a se (beans cooked without oil)
Akara lopo(plenty of beans cake).

Once you have all this materials ready. All the leaves that you will use to washed the ikoko egbe/ Aawe must be crushed .which must be 16 different leaves .they are;
Ewe Odundun
Efo tete
Ewe rinrin
Owin
Ewe Isin
Ewe Leere ako
Ewe Etiponla
Ewe Olosepontu
Gbegi
Eru
Aje
Iranje
Peregun
Ooye
Abiwere

In is mandatory to chant the Oriki egbe before veneration of it every time before veneration once the Egbe have been consecrated. Or even before starting consecration at all.

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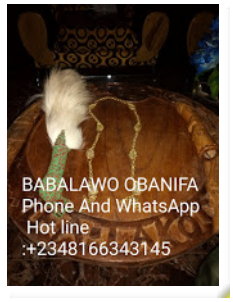

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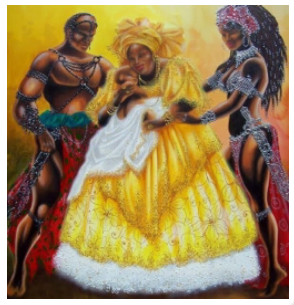
ORISHA YEMOJA

READ THE FACTS ABOUT ORISHA OSHUN



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Egbe dakun oo
Egbe oga ogo
Apo bi erupe ile
Tire lemi n se loni
W aba emi na se temi
E wa bani da muso fun egbe
Muso egbe o
Akika
Asege
Translation
Egbe I implore thee
Egbe Oga ogo
One who is as plenty as sands of the earth
I am venerating you today
Come and help me to do my own things
Help me put my fraternity clothes on
Akika
Asege
You will put all the leaves inside one calabash. Filled it up with water. add honey and red palm oil to it.You will use Iyerosun to imprint odu Ifa owonrin Ika thus
II II
I II
II I
II I
You will begin to say the following ifa prayers
Ifa ni o di oloye ni oye n ye
If ani ohun ti a ba se ni ye ni
Isowo la n mowo lo
Ti won ba n sewo loja
Won a ma fi han eni ti n hu Aso
Ifa mo mu temi lo loni onle ikin
Orunmila mo mu temi lo Olodede imon
Agbon ile ni o diyan atana pa
Okete yow u to jale eyin ni yo fi ile ara re han ikun
Dia fun Ogun
To ni ohun yo joye Oba ateyese
Won ni a se joye lai ni aremon
Won ni awo ko le fi eni ti ko ni areomon je oba
Awo na lo dia fun Orisal Ooseremagbo
Orisa na lohun yo joye Oba Ateyese
Won ni a se joye lai ni Aremon
Orisa lohun ni Aremon
Won ni ki ni Aremon re
Orisa ni iya ni Aremon ohun
Won ni awon o le fi eni ti iya ba je Aremon je oba
Awon na lo dia fun Orunmila
Orunmila lohun o joye Ateyese
Won ni a se joye lai ni Aremon
Ifa lohun ni Aremon
Won ni ki ni aremon re ?
If ani ewe ni Aremon ohun
Orunmila nitori to ba ja ,to ba fe baje
Won a ni e wa ewe lo
Ewa ewe lo si itun eri
Itun eri monmon nile ewe
Ewa ewe lo si itun eri
Translation
Ifa says that it is wise person that understand his wisdom
Ifa says that what we practice is what we understood
It is the trader we discuss trade with(that is trader that know what to do with money)
If we exchange money in the market
We show it to the fabric maker
Ifa I have taken my matter to you today, the owner of the house full of Ikin
Orunmila I have taken my matter to you today owner of corridor full of palm
Agbon of the house does not disturb the house
It is the Okete (bush rat) that steal palm fruits that show it house to death

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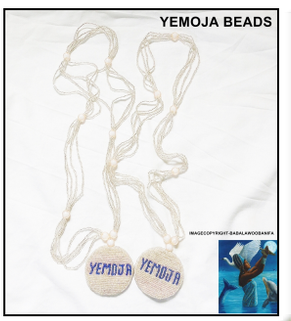
YEMOJA BEADS



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IFA EFFECTIVE IWURE (PRAYER) AGAINST LITIGATION

This iwure(prayer) which is derived from odu ifa otura meji is highly recommended and good for any body who have litigation or law sui...

IFA'S STORE

EMBRACING EARTH ELEMENTS

This was Ifa's message for Ogun
When he said he want to take the title of Oba Atayese(King renovator of the earth)
They aske him, how possible it is to take the title of Oba Atayese without Prince?
They said they can not make the person that have no prince their King
This same message was reveal for Orisa nla Ooseremagbo
When he said he want to take the title of Oba Atayese(King renovator of the earth)
They aske him, how possible it is to take the title of Oba Atayese without Prince?
Orisa said he have a prince
The demand to know who is his prince
He said it is Iya (suffering) that is his Prince
They said that ,They can not make a person who have Iya suffering as his prince to be their King
It is the same Ifa"s Message that was reveal to Orunmila
When he said he want to take the title of Oba Atayese(King renovator of the earth)
They aske him, how possible it is to take the title of Oba Atayese without Prince)?
Orunmila said he have a prince
The demand to know who is his prince
He said it is Ewe(leaves) that is his Prince
Orunmil said that if there is any problem
They will say go and look for leaves(plants)
Go and look for Ewe (leaves) in Itun Eri
Itun eri is the house of Ewe(leaves)
Go and look for Ewe (leaves) in Itun Eri
You will pour the Iyerosun you imprint with the Odu Ifa Ifa Owonrin Ika inside the calabash filled with water that contain all the leaves . You will then pour another Iyerosun On Opon Ifa and use it to imprint Odu Ifa Ofun meji thus:
II II
I I
II II
I I
You will then say the following Ifa prayer on it thus:
Ibi oju ti silo ni je ahoro ara
Dia fun Dia fun Odundun
Odundun ni ohun fe je Oba ewe
A bu fun Tete
Tete ni ohun yoo je Igba keji
A bu fun Rinrin
Rinrin ni ohun yoo je Igbaketa
Nje Odundun de Mon ni tewure
To ba di amodun mon ni Tewure
Odundun de Mon ni tewure
Translation
Ibi oju ti silo ni je ahoro ara
This was Ifa's message for Odundun
Odundun said he want to become the kings of all herbs
The same Ifa message was make for Tete
Tete said he want to become the second in command
The same Ifa 's message was make for Tete
Who want to become third in commant
They were advised to offer ebo
They complied
Odundun have become the the king
Even when next year come Odundun will still continue to be king
Odundun have become the king of all leaves
You will pour the Iyerosun you imprint with the Odu Ifa Ifa Ofun meji inside the calabash filled with water that contain all the leaves . You will then pour another Iyerosun On Opon Ifa and use it to imprint Odu Ifa Ika Ofun thus:
II II
I I
II II
I II
You will chant the following Ifa prayers on it
Oorun ji kutu-kutu ko yeri-yeri
Dia fun won ni Ika Ajifewe
Ebo ni won ni ki won o se
Won rubo

For Consultations And Divinations

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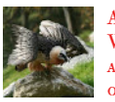
LISTS OF YORUBA MEDICINAL LEAVES AND HERBS.

THIS ARTICLE WILL EXPLAIN IN DETAIL MAJORITY, IF NOT ALL MOST COMMONLY USED LEAVES AND HERBS USE IN YORUBA HERBAL MEDICINE AND SPIRITU...



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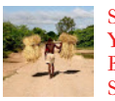

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OBANIFA INTERPRETATION OF YOUR DREAMS ABOUT AGBON (COCONUT) WHEN YOU DREAM AND YOU SEE AGBON (COCONUT) IN YOUR DREAM, THIS CAN MEA...

HERBAL REMEDIES FOR FEMALE INFERTILITY (ALAGAN OBIRIN)

IN THIS ARTICLE BABALAWO OBANIFA WILL BE EXPLAINING SOME OF THE POTENT HERBAL REMEDIES AVAILABLE TO CURE FEMALE INFERTILITY. SOME IFA

Nje Tewe Tagba
Ewe Awo ba sa ko je rere
Translation
The sun wakes up early morning and shine glitteringly
This was Ifa's message for people of Ajifewe(where the fetch leaves)
They were advised to offer ebo
They complied
Both young and old
The leaves that Awo use for medicine must be efficacious
You will pour the the Iyerosun you imprint with the Odu Ifa Ika Ofun inside the calabash filled with water that contain all the leaves .
You will grind the Efun to fine powder. You will also ground the Osun to fine powder. You will mix the grinded Efun with water to form a fine paste. Osun will also be mixed in similar manner. You will use the Efun paste to imprint Odu Ifa Ejiogbe on one side of the Ikoko Awe(clay pot you want to consecrate for egbe) . You will use Osun paste to Imprint Ejiogbe on the other side.You will use the the paste of Efun to make dots sign around the body of one side of the pot. Apply Osun paste in similar manner till the whole clay pot body is cover with it.
I I
I I
I I
I I
EJIOGBE Symbol

You will then grind dry Efun and dry Osun together to form a fine powder. You will use it to imprint Odu Ifa Ofun Osa thus

II II
I I
I II
I I
You will then say :
Ofun sa lefun
Ofun sa losun
Ofun s ani monriwo Ope yee yee
Dia fun Efun Ade
A bu fun Efun ayo
Efun wa wa di efun ajosa
Translation
Ofun design it with Efun
Ofun design it with Osun
Theis was Ifa's message for Efun Ade
Same Ifa's message was reveal for Efun Ayo
Our act of designing with Efun have now become combine effort
You will spray the Odu imprinted inside the ikoko(clay pot) .
You will put another Iyerosun to imprint odu ifa Irete otura thus
I I
II I
I II
I I
You will chant the following Ifa incantation on it thus
Ese kan te lomi
Ese kan pasa loke
Dia fun Orunmila
Esa baba kan wa laye
Ese kan to kun n be lajule orun
Won ni ko rubo
O rubo
Nje kini yo bami gba ese mi sile aye
Igba wa bami gba ese mi sile aye
Oorin kije ki won o le rimi monle pa
Oju efun ki ribi losan
Oju osun ki ribi loru
Ero Ipo
Ero Ofa
E wa bani laiku kangiri
Aiku kangiri la bani lese ope
Translation

spi...

Spiritual Uses of coconut
Spiritual Uses of coconut
Coconut(agbon) will be adress mainly from concept of Africa spirituality in this article. Coconut is called e...

EGBE ORUN/EGBERUN(HEAVENLY MATES/SPIRIT COMPANIONS/ASTRAL MATES) ALL YOU NEED TO KNOW BY BABALAWO OBANIFA
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One leg is the water
The other leg is on the mud
This was *fa message for Orunmila*
When one of his leg is on earth
And other leg was in heaven
He was advised to offer ebo
He complied
Who will help me to bring my leg to the earth
It is Igba that will help me to bring my leg to the earth
Oorin will not allow me to be bury alive
The eyes of Efun does not witness evil in the afternoon
The eyes of Osun does not witness evil in the night
People of Ipo
People of Ofa
Join me in the midst of longevity of life
It is in the midst of longevity of life you will meet me at the feet of Obarisa
You will sprinkle the Odu imprinted inside the Ikoko Awe (Egbe pot been consecrated).
You will then killed and severe the following animals and use their blood to consecrate the Ikoko Awe pot. These are the animals to use:
Akuko merin(four roosters)
Obidiye/abodiye merin(four hens)
Eyele merin(four pegions)
Igbin mefa (eight land snails)
Eye etu meji (two guinea folws)
Eku eda meji (two Eda rats)
Abo ewure meji(two she-goat)
Pepeye meji (two ducks)
You will killed and severe the heads of entire aforementioned animals .You will collect all the blood of these different animals together in one calabash. You will little Iyo isebe(table salt on it) You will pour little epo pupa(red palm oil on it) You will pour some Otin schnap(gin) on it.You will mixt it together and pour it inside the Ikoko Awe(the egbe pot been consecrated). You will use hoe or digger to dig a very big pit inside at center of the place where this initiation/consecration is been carry out.You will put all the residue of the leaves that you use to wash the Ikoko Awe(egbe consecrated pot) earlier. You will put the residue of the leaves on all the head of the animals. You will places it inside the hole. You places Ogede omini pupa(a ripe banana /Musa serpentum),Aadun (friend corn grind to powder and mix with red palm oil),Agbon meta(three coconut fruit),Obi ifin oloju merin(white color kola nut with four lobes).Obipa Oloju merin (brownish/red color kolanut with four lobes),Ataare (alligator pepper /aframomum melegueta),Orogbo (bitter kola/Garcina kola),Eni ore (one Ore mat),Igba meji,Oyin igan (natural honey) inside the hole.
The person that the egbe is been consercrate for will pray for money , because mobey give birth to the orisa. He will praye for all the good things of life,sound helath,good spouse ,chilred and wealth. He will then the chant the ifa prayer below in form of ifa song;

Orita meta abidi yakata
Dia fun Orunmila
Nijo ti won ni oun ni iku kan
O ni iro ni won n pa
O ni o di ori eku
O ni o di ori eja
O ni o di ori eye
O ni o di ori eran
O ni o di ori Elila(Ekiti) Enla(oyo) abiwo
Nje e ran mi ni iku ijo kan eku
Ranmi ni iku ijo kan eye
Ran mi ni iku ijo kan eran
O ba ran mi niku
O ba ran mi larun
O ba ranmi ni gbogbo ajogun ibi
O ba ranmi ni ijokan eran
Egbe o ba ran mi niku ojo kan
Translation
Orita meta abidiyaka (where three path meet with broad base)
This was Ifa message for Orunmila
When they say it his turn to die
He said it is a lie

He said the death will be on the head of Eku(rat)
He said the death will be on the head of Eja(Fishes)
He said the death will be on the head of Eye (Bird)
He said the death will be on the head of Eran(goat)
Help me against death
Ho ! rat help me against death
Ho ! goat help me against death
Help me against diseases
Help me against all malevolence forces
My Egbe should put death away
You will proceed further to chant Odu Ifa okaran ogbe thus:
Awa wa
Awa wa
Ota pete ni won fin n wawa nife
Dia fun egbe
Egbe yoo gba eran abiwo wanwa lowo akapo re
Won ni ko rubo
O rubo
Nje egbe o gba eran Abiwo wanwa lowo Akapo re lasan
Egbe fi tun ti akapo re se ni
Ero ipo
Ero ofa
Egbe w bami tun ikan temi se
Translation
Awa wa
Awa wa
Ota pete ni won fin n wawa nife
This was Ifa message for Egbe
Egbe is going to accept animal with big horn as sacrifice from his devotee
He was advsed to offer ebo
He complied
Egbe doest not take animal with horn from it devotee for pleasure of it
He use to mend the life of her devotee
People of Ipo
People of Ofa
Egbe come and mend my life for me.
The awo will take take obi oloju merin(kola nut with four lobes) and split it into four. He will throw on ground to ascertain wether all the prayer have been accepted . He will also us e it to find the name to be given to the person. The body of the animals sed will have been cooked with salt ,palm oil and other spices. You will also cooked plenty of white bean without adding palm oil to it. You will spread the mat and sit people on it whole you serve them with the cooked meats and the whites beans , The pepper can also be serve with plenty of Eko (solid corn meal) and Akara (beans cake) to the people on sit.
During this process the Awo will chant Odu Ifa otura Ose thus:
Aye si aye n rele
Agbara giri si o n renu ofin
Ajogun orun esi n da won lo
Ako bata ru gegege niwaju alagba
Aguala leyin osu
Dia fun egbe aye
A bu fun torun
Egbe mi e ma je kit e
Adie funfun ki mon te owo rere
Translation
The people of this world have move they are going to their houses
The flood has move it going into the Abys
The force of heaven are through and they are going
The who carry bata drum in front of Alagba
Aguala who is at the back of Osu
This was ifa message for Egbe on eath
And the one in heaven
My egbe don't let me be humiliated
The white hen don't get humiliated in front of his mates

Awo will proceed to chant Odu Ifa ogbe ate thus

Ategbe
Dia fun Egbe
Ti yoo gbe Akapo re titi lae lae
Nje egbe gbemi
E mon mon je ki n te
Tete ki n te lawujo efo
Egbe ogba yo gbe akapo re titi lae lae
Translation
Ategbe
This was ifa message for egbe
The one that will favor it devotee for life
My egbe should favors me
Tete don't get humiliated in the midst of vegetable
My egbe should favor me for life

You will Throw Obi to know the type of Egbe the person belong to. Below are type of Egbe available

1.EGBE IYALODE :The Iyalode group of Egbe is almost regard as prominent class of Egbe in Yoruba cosmology. As I said earlier that grouping or classification of Egbe is usually done in relation to the way they behave and natural ability of each individual. People in Iyalode group of Egbe are usually are people with charismatic or leadership traits. Iyalode is usually a name given to a leader of a group of women or club or association of women in Yoruba land. So base on this connotations many Ifa and Orisa devotee do believe that people belong to Egbe Iyalode are usually women. But this is far from truth. Both male and female can belong to Iyalode group of Egbe, and they can all be called Iyalode irrespective of whether they are male or female. The head of Egbe on earth is known as Iyalode. While her counterpart in heaven is known as Janjasa. Janjasa is an alternative name for Iyalode. The Odu Ifa Irosun meji make it clear that Janjasa is head of Egbe in heaven.

The characteristics of people belong to Iyalode are:
-They usually have leadership trait and qualities.
-They can settle disputes well.
-They have natural psychic gift.
-They love to dress well; they are lover of clothes and fashion.
- They are very successful in business.
-They like to take care of children or youth by organizing them.
-They are wealth creator.
-Mostly people in Iyalode category of Egbe are usually a motivational speaker.
- They like to give gift or engaged in charitable venture.

There are sub-categories of Egbe Iyalode they are :**Iyamosa, Iyamokun, Iyamopo, Iyakera. Now I will explain this sub categories in turn.**

Iyamosa: This sub categories of Egbe Iyalode are group which have their spiritual power emanate and function well in relation to lagoon spiritual force. The people in this category of sub Iyalode group are usually female folks.

Iyamokun: This people who belong to this sub category of Egbe Iyalode do have their spiritual power function in relation to ocean source. Men or women do belong to this sub category of Iyalode. They are ocean source of Egbe.

Iyamopo:The people in this sub category of Egbe Iyalode do have their spiritual power function in relation to female vaginas. They are mostly women. They have high sexual drive, they are weak in relation to success, and most women who trade their body belong to this group if they fall under Iyalode Group of Egbe .

Iyakera: This sub category of Egbe Iyalode have their spiritual power function in relation to sand or rock or anything that come forth from the soil.

The Egbe Iyalode group is usually a very good Egbe. Members of this group have gift of music. dancing and good voice. But all the gifts of people who belong to Iyalode group can be functioning well to their use if only they can propitiate and sacrifice to Egbe well.

2.EGBE ELEEKO(EKITI SIDE WE CALL IT ELERIKO) OR OLANLOKA : the Eleeko class of Egbe is known mostly for their notorious character. They are regarded as Esu inside an Egbe because they share some attributes of an Esu. For example if a child engages in too much mischievous behavior.it will be said to belong to Eleeko class of Egbe. Propitiation or ritual of certain categories will be perform by Babalawo to rectify the behavior. Thus if a child is garrulous like he talk too much, he gossip , he is very recalcitrant and stubborn, he is over ambitious beyond his age, very impatient and ruthless . Such children who exhibit such